

had overthrown. Gentlemen are exhorted to be content with their rents, and the Churches are required to make provision for the poor. "Oppression of the poor by exactions," it is declared, " [and] deceiving of them in buying or selling by wrong mete or measure do properly appertain to the Church of God, to punish the same as God's word commandeth." ⁸¹ The interpretation given to these offences is shown by the punishment of a usurer and of a defaulting debtor before the Kirk Sessions of St. Andrews.¹⁸ The relief of the poor was in 1579 made the statutory duty of ecclesiastical authorities in Scotland, seven years after it had in England been finally transferred to the State* The arrangement under which in rural districts it reposed down to 1846 on the shoulders of ministers, elders and deacons, was a survival from an age in which the real State in Scotland had been represented, not by Parliament or Council, but by the Church of Knox.

Of English-speaking communities, that in which the social discipline of the Calvinist Church-State was carried to the furthest extreme was the Puritan theocracy of New England. Its practice had more affinity with the iron rule of Calvin's Geneva than with the individualistic tendencies of contemporary English Puritanism. In that happy, bishopless

Eden, where
men desired only to worship God " according
to the
simplicitie of the gospel and' to be ruled by
the laws
of God's word,"^w not only were " tobacco
and im-
modest fashions and costly apparel," and "
that vain
custom of .drinking one to another,"
forbidden to
true professors, but the Fathers adopted
towards that
" notorious evil . . . whereby most men
walked in all
their commerce—to buy as cheap and sell
as dear as
they can/"^{t4} an attitude which possibly would
not be
wholly congenial to their more business-like
descend-
ants. At an early date in the history of
Massachusetts
a minister had called attention to the
recrudescence